1:Murphy and Quain E-4,5 (1938) 1955
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the greatest time and effort into its building. Quain was reprimanded for speaking of the house in which Maibu lived as "Maibu's," for his brother-in-law, Mata'wai, had built it. This point of property was confirmed by others, despite the fact that Maibu was the head of the household and acted as host when guests entered.

To the Trumaí, the only important property was in the personal possession of transportable, material artifacts. These ranged from tools and weapons to ceremonial objects and trinkets obtained from Quain. The second class of property was probably cherished more than the first, which was viewed as consisting of everyday necessities. The combs, feathers, beads, European novelties, papers, and other such items that all men and women possessed were carefully kept in baskets and gourds near their hammocks. A man and wife would often keep some of their personal belongings in the same containers, but beyond this there was a special category of personal possessions called *wacta*. This highly valued personal property was kept by each individual in separate gourds, where it was safe from the gift claims of kinsmen and reasonably free from the danger of theft.

The privacy of this property was especially observed by opposite sexes, although not as strictly by mates. Quain was told by one man that it was "bad" for a man to look at a woman's *wacta*, although he rummaged at will through the personal belongings of the men. The taboo on male contact with women's *wacta* was due in part to inclusion within it of articles used during menstruation.

Accompanying the stress on personal and private ownership of certain material objects was a strong sense of acquisitiveness. Quain expressed this as follows: "There can be no doubt that property ownership is a paramount drive in this culture. Children are not content to see, as they are in Fiji, but things must be theirs. The possessive pronoun has an importance here which is striking. Once articles are received, they seem to disappear. They are probably carefully guarded among personal belongings." Significantly, the word for "gift-giving," literally translated, also means "to yield to a demand."

The Trumaí were tremendously interested in Quain's belongings and made continual attempts to acquire them. Adults as well as children whined in order to obtain objects from him. This attitude was manifested towards useful objects such as knives and axes, but they also pleaded and begged for articles having only curiosity value to them. As Quain said, to be curious about an object was to want it. Possession was desired for its own sake, for only slight prestige was gained by accumulating material objects, and utilitarian articles, such as knives, axes, and pots, were easily borrowed.

Despite the possessiveness described by Quain, the Trumaí were restricted by strong gift-giving ties. A true brother or a son had a claim

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compartment in the house for six months, at the end of which time she is accepted as a young woman.[3]

Menstruation caused no special distress to the Trumaí women. They maintained personal cleanliness with the aid of leaves, going out into the brush behind the house to care for themselves. Although the relevant taboos were observed, the women talked frankly to Quain about menstruation, and were interested in learning what white women did during the period. The men, although expressing a fear of menstrual blood, did not shun the subject either. Most of them knew when women in the village were having their menses.

Everyone was extremely shocked when Quain told them that white people often had intercourse during the menstrual period, for such contact would make a Trumaí man fall ill and die. Aloari said that he would surely die of a cough if he copulated with his wife then. The blood itself was considered malignant, infecting whatever it touched. The whole village became very disturbed when Kuyafi dropped some menstrual blood on the path to the gardens. Aloari averred that he would not go for manioc until the rain washed it away.

Fear of polluting forced a menstruating woman to make frequent trips to the weeds, where nobody walked. The danger also extended to her person. During this time she was not allowed to cook, although she could sit around the fire when food was being prepared. (Quain's departure from the Trumaí village was delayed for a day as both the wife and sister-in-law of Aloari, who was to accompany him, were menstruating, and there was only one woman left in the household to make his *beijú* supply.) Nor could the menstruating woman carry water or take a bath. However, a prohibition on eating fish was the only food taboo that she had to observe.

Marriage

A man was ready to seek a mate within one or two years after his initiation, or at the corresponding age level. Women were suitable prospects soon after their puberty rites. It was common for marriages to be arranged by parents while their children were still infants. These infant betrothals were usually between cross-cousins. It is doubtful, however, whether many such arranged marriages were consummated, both because of the high mortality and the fact that most of the Trumaí women were ultimately fought for and won by verbal battles in the men's circle.

Courtships were neither long nor formalized. When a man developed an interest in a woman, he usually expressed it by attempting to seduce her. In most instances, amorous advances were made without any in-

[3] Rodrigues Ferreira 1946, p. 92.

B ./196 cont./ their domestic tasks
*191 have made them less accustomed to squatting than the men,
136 and they are therefore less protected. In the illustration on the
516 next page /see p. 192/ a group of Bakaïrí from the second village
751 shows very well the characteristic positions of both sexes in sitting or squatting.

B
*191 In the case of the women, too, if protection of the mucous
291 membrane was to be effected by their devices, this purpose would
136 probably be achieved and certainly be achieved better than, say,
751 the purpose of concealment. Furthermore, it should be realized that, assuming the purpose to be protection of the mucous membrane, a need for this was at least increased through sexual life, since in the case of the young /197/ woman the mucosa became more accessible, in the pregnant state more turgescent, and as a result of childbirth more slack.

Thus it would indeed be improper, on the basis of local conditions, to doubt that the methods described could offer the adults of both sexes protection against external assaults and that there was no lack of occasions when they were bound to be useful in this sense. It would also be natural for young people to be duly furnished with them as early as the onset of puberty when they began to work with the older ones. The explanation, however,

B
*191 cannot possibly be exhaustive. For the importance and indis-
291 pensableness of the devices are out of proportion to the idea /Fig.
83 19 appears here/ of protective apparatus. Why should they not
[751] have been removed more often, especially at night in the hammock? Why should the young men have been so intent on training the praeputium. Why should particular fuss have been made one day about wearing the uluris or the cuffs? The connections with sexual life must be direct and not merely indirect.

B
*191 In the case of the female sex one encounters no difficulty.
291 Suddenly bleeding appears; there is illness here. That the Indian
84 thought this originally is clearly proved by the utterly superfluous
T medical treatment of the menstruating girl customary among
191 most tribes, /198/ with isolation, fumigation, diet, incisions,
291 and other remedies against the unknown foes. One neatly re-
84 moved the pubic hair and donned a bandage, the bast loop, or a cushion, the uluri. The bast loop among the Trumaí women --

B /198 cont./
*171 a combination of bandage and cushion -- is twisted like a rope, in
291 the case of the uluri wearers the narrow bark strip makes possible
841 the stretching over the perineum; in both bases there is provided a
T support pressing against the pubic symphysis, in the former case by
171 means of the little roll, in the latter case by means of the springy
291 triangle. One realizes that it was not cleanliness which prompted
841 the procedure, but the medical attempt to counteract the loss of
blood. These are truly not inventions of modesty, such as aprons or
similar loose hangings.

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Fig. 19. Squatting Bakaïrí.

000 similar loose hangings.

B In the case of the men, the explanation is not so obvious. Here,
*171 too, an attempt has been made to preserve the connection with a
291 causative, primary sense of modesty. The view has been expressed
834 that shame was felt only when the glans of the penis was exposed to
the gaze of others and therefore it alone was covered. Unfortunately,
I did not observe anything that might settle the question directly. I
saw that the people were not ashamed when they gave us their devices